

A Merry Xmas and a Happy New Year.

Hill "Cumorah" on which Joseph Smith found the Book of Mormon Plates



Southern Messenger

VOL. 8.

20th DECEMBER, 1934.

No. 12.

Published by the SOUTH AFRICAN MISSION of the Church of Jesus Christ of Latter-Day Saints. Don Mack Dalton, Mission President, Editor, Main and Grove Roads, Mowbray, C.P., S. Africa. Registered at G.P.O. as a Newspaper

President Heber J. Grant, A Great Example.

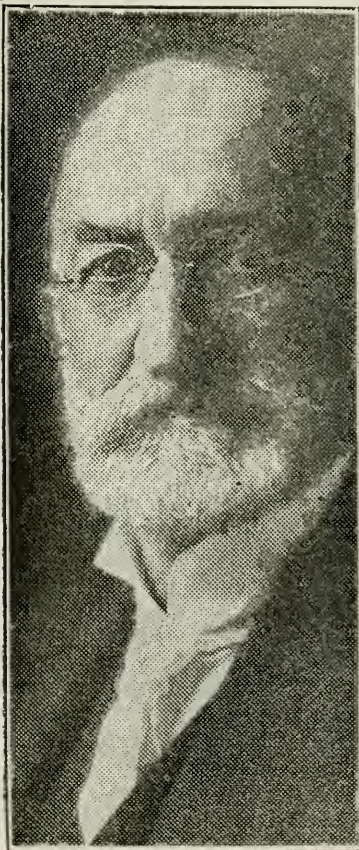
"GO YE INTO ALL THE WORLD."

A fulfilment of command and prophecy.

Go ye into all the world and preach the gospel to every creature. This admonition, given to the disciples of old by the risen Lord, has been accepted in its fullness by the modern prophet who now stands at the head of the true Church of Christ.

To-day is the 78th anniversary of the birth of Heber J. Grant, the President of the Church of Jesus Christ of Latter-day Saints. To-morrow, 23rd November, will mark the beginning of his seventeenth year as the leader of the Church.

From his early manhood, Heber J. Grant has been devoted ceaselessly and selflessly to the welfare and service of his Church and people. His life has been consecrated to the acceptance of and obedience to the commandments of the living God. His time and talents have been the Lord's, and distance and



President Heber J. Grant

Read Cumorah's Southern Messenger thoroughly, 2/6 per year. 18 Monthly Issues to America for a Dollar Bill.

national boundaries have been no barrier to him in proclaiming far and wide his testimony of the divinity of the Restored Gospel of Jesus Christ.

In five years and five months, from 24th July, 1901, to 25th December, 1906, President Grant "lifted up his voice" bearing witness to the Gospel of Jesus Christ in seventeen nations. From England, eastward throughout Europe and Asia to far-off Japan, and in the Hawaiian Islands he has proclaimed the message of the Restoration. Since that time he has testified of the truth of the Gospel to the people of Canada on the north of the United States, and to the people of Mexico on the south, and in the United States he has borne his testimony, as he characteristically puts it, "from Portland, Maine, to Portland, Oregon."

Remarkable as his extensive ministry may seem, it becomes still more remarkable in light of the fact that it has been the fulfilment of a prophecy made when President Grant, then a member of the Council of Twelve, lay dangerously ill in a Salt Lake City hospital. Regarding this prophecy, President Grant has said:

"I have a wife whose body lies in the grave. The night before I went to the hospital to be operated upon, she visited my wife who is alive, and told her that no matter how near I came to death's door, she need not worry, because my mission on this earth was not yet finished.

"Before my wife died, she had made me a promise, by the gift of tongues, that I should yet lift up my voice in many lands and many climes, proclaiming the restoration to the earth of the plan of life and salvation.

"I had not up to the time of my sickness done so. But that message that came to her has been fulfilled, as since then—that was in 1897—I have lifted up my voice in the Hawaiian Islands, in far-off Japan, in England, Ireland, Scotland, Wales, Germany, Austria, Italy, Switzerland, Norway, Sweden, Denmark, Canada, Mexico, and from Portland, Maine, to Portland, Oregon, from the Canada line clear down to Florida, proclaiming that I know that God lives, that I know that Jesus is the Christ, and that I know that Joseph Smith was a prophet of the true and the living God."

President Grant's first opportunity to begin the fulfilment of this prophecy came when, in 1901, he was called to go to Japan and there open up a mission for the Church. He left Salt Lake City with a group of companions on 24th July.

Many and varied were the experiences of President Grant and his companions in Japan. A new language to learn, new customs to adopt, and a new type of religion to introduce did not make the task easier for them. President Grant recalls many interesting incidents that happened in Japan, relative to their missionary work. Being refused lodging because they were Mormons was one. The owner of the boarding house was so proud of his bigotry that he went immediately to the editor of an English newspaper and "patted himself on the back." The next day the editor "dished the proprietor up in fine style for his bigotry."

When President Grant thanked the editor for his apparent kindness, he was told that the Mormons were going to be "dished up" the following day themselves. But that did not dismay him, he said, as long as he had a chance to answer the editor's accusations. The article appeared, and the President prepared an answer, which the editor, impressed, printed in full, although it took one column more than a full page of his paper to do so.

Further opportunity to continue the fulfilment of Sister Grant's prophecy came to President Grant shortly after his return from Japan in 1904. He was in Salt Lake City but six weeks when he was called to preside over the European Mission of the Church. In this capacity, he visited the various countries in Europe, attending meetings, preaching and bearing his testimony as he had done previously in Japan.

One of his most interesting experiences in Europe was his visit to King Oscar II of Sweden. He tells the story in his own words:

"It fell to my lot, with Brother Alex Nibley, my wife, and some of my friends, to have the privilege of calling on King Oscar on the 4th day of July (1905) many years ago. With characteristic American assurance, I presented myself at the



Digitized by the Internet Archive
in 2012 with funding from
Corporation of the Presiding Bishop, The Church of Jesus Christ of Latter-day Saints

king's palace and requested an interview. The man who came to the door looked at me as if he thought I was crazy, not to be properly presented through the minister plenipotentiary.

"I wrote a note of introduction to His Majesty, and enclosed a letter from Governor Heber M. Wells, of the State of Utah, told him that we Americans celebrate the 4th of July, and asked for an audience; and added that I knew that I ought to be presented in proper order, that I had letters from the Utah senators to our minister; but, that the day being 4th July, we hoped that he would waive all the customary formalities necessary to see a king. And he very kindly consented, stepped out of the palace, and greeted us; and after learning that on'y two or three in our party understood the Swedish language, he immediately changed to faultless English. He made these remarks to me:

"Mr. Grant, I have sent my personal representatives, unknown to the people, to nearly every state in the United States, to find out how my former subjects are getting along, how they are prospering; and in no other state in the Union are the former subjects of Sweden and Norway more contended, more prosperous, and happier than in Utah; and, as long as I am King of Norway and Sweden, your people shall have religious liberty, notwithstanding that all the priests and religious denominations are against you."

Although, with advancing years, President Grant has confined his missionary and proselyting travels to the United States, he is nonetheless active in his efforts to promulgate the Gospel among those who have not yet heard its message. Last year he travelled to Washington, D.C., to dedicate the beautiful Washington Chapel. Only recently, accompanying the Tabernacle Choir on its journey to and from the Century of Progress Exposition in Chicago, he spoke in many of the cities in which the Choir gave special concerts. And among the General Authorities of the Church, there are a few more active in addressing the conferences of the outlying stakes of Zion than is President Grant.

Valiant in his testimony, no one who listens to President Heber J. Grant ever questions his sincerity. He is always aggressive for truth, always militant for righteousness. In his inspired mood he has a thrilling earnestness in his preaching that springs from the deepest convictions. His testimony reveals the deep spiritual understanding, and the serene certainty of conviction of this man among men whose privilege it has been to bear the glad tidings of the Restoration "to all the world," and whose exalted calling it now is to stand as the earthly head of the True Church of Christ:

"I realize the beauties of the Gospel of Jesus Christ. I rejoice exceedingly in a knowledge of the divinity of the work in which we are engaged. I rejoice in knowing that all the gifts, graces, powers, privileges and blessings which have ever been enjoyed by the saints of God in any dispensation of the Gospel upon the earth are enjoyed to-day by the Latter-day Saints. I rejoice in knowing that the things which should be enjoyed, the blessings, the healing power of Almighty God, the inspiration of His spirit whereby men and women have manifestations from Him, the inspiration of the spirit of God, whereby people speak with new tongues, and have the interpretation thereof, and each and every grace and gift are enjoyed to-day by the Latter-day Saints.

"I know that God lives, I know that Jesus is the Christ, I know that Joseph Smith was a Prophet of God, I know that the Gospel tree is alive, that it is growing, that the fruits of the Gospel growing upon that tree are good. I have reached out my hand, I have plucked the fruits of the Gospel, I have eaten of them, and they are sweet, yea, above all that is sweet. That is the inspiration that comes to every Latter-day Saint who realizes the force of this Gospel that we have espoused. It is the Gospel of Jesus Christ. It is the plan of life and salvation. God lives; Jesus is the Christ, and He is the chief cornerstone of the great work—He is directing it, and He will continue to direct it. . . .

"I want to bear witness that no man or woman ever lived who kept the commandments of God and lived according to

the teaching of the Gospel of Jesus Christ, whose example was not worthy of the imitation of all men and all women, in any land, in any clime. This Gospel of Jesus Christ, which I have embraced is in very deed the Gospel revealed again to the earth. It is the same Gospel that was proclaimed by our Lord and Master, Jesus Christ, and He gave His life in testimony of the same. And the lives of our Prophet and Patriarch were given as a witness to the divinity of the work in which we are engaged. For a hundred years this Gospel has been proclaimed to the world without money, and without price. Freely we have received, and freely we have given to the world.” —(Adapted from an article in the *Deseret News*, 7th April, 1934.)

Christmas

Christmas is perhaps the one holiday that is most universally celebrated throughout the world.

The word Christmas signifies Christ's Mass, meaning the festival of the nativity of Christ. Much discussion has been had about the time of Christ's Birthday and of His Divinity, but in looking at the celebrations of Christmas at different periods and in different places, it may be observed that whatever views men may have respecting Christ, they all agree that His advent is to be hailed with joy and the nearer the forms of festivity have been to His teaching the more real joy has been theirs who have taken part in those festivities. Despite the many changes, many customs and traditions, both Pagan and Christian are still used in the modern Christmas celebrations. The singing of carols, the decorating of the tree, the hanging of the evergreens, the lighting of the Yule log and the giving of gifts are some of these customs.

The Christmas fire, the open fire place, was pronounced the burning heart of the season, the living symbol of all beautiful thoughts and emotions appropriate to the time. It was the centre of social activity of our ancestors and while Christmas is as much as ever a time for family gatherings around the old fireside, the big open fireplace has largely given way to the gas log and electric heaters. The kinds of woods used for the Yule log varied in different countries. Oak,

pine, ash, olive and birch were most popular. The wood fire was for a long time the only form of illumination in the home. Candles came later. The practice of placing burning candles in the windows on Christmas Eve was an old custom handed down with the thought that the Christ Child out alone in the cold, dark world should be lighted on His way. They are also emblematic of Christ as the light of the world.

We now can hardly think of Christmas without the beautiful evergreens, a contribution of Paganism. The ancients had great reverence for natural phenomena. The rustling of leaves in the trees was to them the whispering of the spirits that lived within them and so they believed that when evergreens were used they not only brought beauty but blessings into the home. The woodland spirits shivering in the cold were induced to come in and share in the festive joys.

The ones used mostly are the holly, ivy, mistletoe and rosemary. Many interesting and curious ideas were linked together with their use. The holly with berries was a symbol of the drops of blood which the crown of thorns drew from the Saviour's brow. The Christmas tree may be the survival of the primitive tree worship. One legend is told of how on the night Christ was born all the trees in the forest bloomed and bore fruit. Reverting to the legend of blossoming, in some parts of Europe boughs of trees were cut and placed in water in a warm place so they would bloom for the sacred season and neighbours vied with each other to see who could have the prettiest blooms. It is thought by some to be a natural sacrament linking us with the mysteries of groves and woodlands.

The beautiful thought of the season that “God so loved the world that He gave His only Begotten Son,” has been symbolized by the giving of gifts. In different countries, different customs prevail. Santa Claus, Kriss Kringle and St. Nicholas play their part in their distribution. But whether the gift be great or small, the spirit and significance of it should be the essential factor.—From *L.D.S. Relief Society Magazine*, November, 1934.

Messages to Members of All Missions,

in Europe, South Africa and Palestine, by Dr. Joseph F. Merrill,
European Mission President and a member of the Council
of Twelve Apostles

A BROTHER IN DANGER.

We recently heard a story that was difficult to believe, but it was told to us by a reliable person with so much certainty that no room for doubt was left. Hence we were astonished that such a thing could be. A brother in apparently good standing and of some years of experience in the Church, declared he would resign a responsible position and quit the Church if a certain other brother were appointed an officer in an auxiliary organization. Now, of course, when the offended brother takes a careful second thought of the matter, he is likely to see it differently. He certainly will do so if in sincerity, humility, and faith he prays to the Lord to guide him aright in what he shall do. He then will realize the great danger of the position he assumed.

This matter is mentioned here because it is typical, more or less, of other similar cases that have occasioned trouble and dissension in the branches—a subject to which we have more than once referred in this column. But what is the remedy? Of course, sincere, humble prayer and genuine repentance on the part of every one who sees, or thinks he sees, a fault in another brother or sister.

Would it not be well for the offended persons to look carefully into their own conduct and see if there is anything amiss in it, as judged by Church standards? Doing so would certainly be entirely conformable to Gospel requirements. We all remember that in His sermon on the mount the Master said: "Judge not, that ye be not judged. . . . Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" (Matthew 7 : 1-3.)

Let us remember also other relevant teachings of our Lord. A woman taken in sin was brought to Him by mischief-makers who reminded Him of the law of Moses and gloatingly asked Him what

should be done. How characteristic of Him was the answer: "He that is without sin among you, let him first cast a stone at her." Then looking up, presently, and seeing that the accusers had all departed and none remained to condemn her, He said: "Neither do I condemn thee: go, and sin no more."

But how often shall we forgive an offending brother? Again Jesus has given the answer, for this is a question Peter asked Him and was answered: "I say not unto thee, Until seven times: but, Until seventy times seven." (Matthew 18 : 22.)

Brethren and sisters, we have professedly accepted the Gospel of Jesus Christ and have been baptized into His Church. Did we do this honestly, sincerely believing? If so, let us observe His teachings. Then we will love one another, which love will be manifested by our doing all we can to build each other up, in forgiving each other of faults and in supporting each other in every effort made to render service and to do good.

"There is so much good in the worst of us and so much bad in the best of us that it ill becomes any of us to speak badly of the rest of us."

A person may lose his temper, or use tobacco, or drink coffee, or fail in paying a full tithing. We do not condone any of these offences, but we should sympathize with the offender and kindly but tactfully be as helpful as we may in assisting him to overcome his weakness. If we were to wait until members became faultless before giving them an office in the branch, we would have no officers, for there is none perfect among us. Let us remember that unselfish service gives us strength, and therefore rendering service faithfully enables us to grow better faster than we could otherwise do. Shall we not cease faultfinding, back-biting, envious complaining and become prayerful, tolerant, forgiving, serviceable, and strive continually to keep the command-

ments of the Lord, thus acting in accordance with the teachings of Jesus and the requirements of the Church? Or shall we yield to the Devil's power and make ourselves miserable by becoming tools in his hands? When there is bitterness instead of love in our hearts, when we tear down instead of build up, we may know of a surety that the Lord is not with us.

THE PRAYER OF FAITH.

The prayer of faith is perhaps the most effective way of finding out God. And yet God is not easy to find, a fact demonstrated by human experience. This is likely most frequently the reason why the scoffer denies that there is anything in prayer. But he who scoffs is certainly not a credible witness. For there are myriads of people who know from personal experience that there is value in prayer. Now, while God may not be found easily, the fact is that He can be found for He has been found. He has *not* closed the doors between Himself and His children. Were this so, could we attribute to Him the quality of love?

What knowledge in all the world is more important than the knowledge that God lives? But since this knowledge is precious, can we reasonably expect to get it for nothing? Usually the more highly prized an object, the more difficult it is to get. This is what fixes its value.

Now, the prayer of faith, persistently and reverently continued, is not an easy thing to make. It requires humility, worthiness, and the complete absence of doubt. It requires mental concentration and real need of the thing prayed for. It requires a confidence that God will yet answer, if not now. So there may be a wise purpose in delay in answering, which delay will benefit him who prays. This certainly will be the case if, in the meantime, the person concerned cultivates the virtues that will increase his worthiness. We repeat, it may be difficult to find God, but the persistent prayer of faith will reveal Him.

An old adage says, "There is no excellence without labour." No one becomes learned without study. It has long been known that there is no royal

road to learning. The price of scholarship is many years of continued hard work. However, every normal-minded person has the ability to become a scholar in some one of the many fields of study—the one suited to his tastes. There are relatively very few people, however, who become scholars, the reason being that most people do not give the necessary time and efforts to the task. But would it be reasonable for this majority, or even for any one of the majority, to assert that there are no such things as scholars and scholarships?

Another illustration. There are musicians, but all of us are not musicians, and unfortunately some of us are even musically deaf, or nearly so. A performer may be "off key," but some listener would never detect it; yet a trained musical ear would experience a jar at once. Some people are musically talented, but none such ever becomes a great musician without months and years of continuous, persistent work. Great performers continue daily practice even though their reputation may be international.

It will be granted, of course, without further illustrations, that worthwhile human achievement is only brought with talent, coupled with toil. Experience proves that activity is the condition of growth. How foolish it would be for a person to close his eyes and ears and declare there are no musicians because he had not become one; that there are no inventors because he is not an inventor; that there are no artists because he did not have the talent to become one. Likewise, is it not foolish for a man to declare there is nothing in prayer because he had refused or failed to find anything in prayer? In the light of human experience and the personal knowledge of many men such a declaration stamps him who makes it as being anything but fair and reasonable.

He may even have tried to pray and found no answer. Many people begin the study of music who do not become musicians. Many others give up the study of mathematics as a useless study. Yet mathematics is the tool that has built many of the wonders of the present-day world; it is the most useful instrument

of modern science; it is the key that unlocked many of the discovered mysteries of the universe. The assertion that prayer is valueless because the objector, perchance, has not had his prayers answered, is no valid objection. Others succeeded where he failed. The testimony of even one of these outweighs the evidence of a thousand who failed. The prayer of faith can never be without value.

" DOES GOD BELIEVE IN WAR? "

Not long ago a question came to the editor stated in this unusual way: " Does God believe in war? " The relation of God to war has often been questioned by many honest souls. And many discouraged people have even said, " There is no God, " for if there were he would not permit war. Again, it has been pointed out that opposing armies have sometimes been taught that they were fighting in the cause of the Lord, and each has prayed to the same God for victory. Further, it is recalled that in battle, history shows that usually " might is right "; in other words, victory is on the side of the most powerful army. So a God of justice, full of love and mercy for His children, does not exist, it is claimed. Even many who believe in the existence of a God having all the qualities ascribed by Jesus to His Father in heaven have difficulty in accounting for so much pain, cruelty, affliction and misery in the world.

Now, it is only fair to admit that we are unable to answer correctly and satisfactorily many questions that arise concerning the dealings of God with His children here in mortality. But our ignorance and lack of understanding of these things do not justify us in our unbelief. May we not cite the story of Job, one of the finest of its kind in all literature, as proof that unbelief in God's mercy and justice in His dealings with us is not justified? We all remember Job's immortal words in reproving his friends, " Though he slay me, yet will I trust in him. "

Job's attitude was one of perfect trust and faith in God. Is there any Christian who will deny that this is the correct attitude for a believer to take? It was the attitude of Abraham as he prepared

to sacrifice Isaac, the son of promise. And Abraham's trust in God was recognized and suitably rewarded, so was Job's, and so it will be with any person's.

But to return to the question, " Does God believe in war? " We have never before seen or heard the question stated in these words, and we do not know that the Lord has answered it in this form. Hence we may have to draw our own conclusions from what is written. John the Revelator (Rev. 12 : 7-9) tells " there was war in heaven, " resulting in the defeat of Satan and the spirit beings who fought with him, and " he was cast out into the earth, and his angels were cast out with him. " This conflict constituted what is called " the war in heaven. " Satan was cast down to the earth, which has been the scene of more or less continual warfare ever since Cain slew his brother Abel. These are facts.

Now God is the father of our spirits. He is also the spiritual father of Satan and his angels. In embryo we believe that we possess the spiritual characteristics of our Heavenly Father, for " as God now is man may be, " that is to say, we believe in the doctrine of " eternal progression. " But as man develops and grows in qualities of mercy, honesty, virtue, truth-loving, love of fellows, etc.—all God-like qualities—and acquires power to live more and more nearly the Golden Rule, the most strongly does he hate war as an institution and the more deeply does he regret its prevalence among men. He would abolish war if he could. " Then why does not God abolish war; He is all powerful? " some one may ask.

At first sight this question seems reasonable. Let us see. Why was there war in heaven? The answer is that the Father had given " free agency " to all His children. In the exercise of this God-given gift Satan and his followers rebelled against the plan that the Father proposed to govern the earth-life of His children. The Gospel plan is based upon the principle of " free agency. " The Lord, creator of our universe, governs it in accordance with certain principles. These are known as the laws of nature. And so all created things are governed by law. " For His children one of these laws is that of " free agency. "

(Continued on page 190 at foot of column 1.)

Sermons We See

I'd rather see a sermon than to hear one,
any day,
I'd rather one would walk with me than
merely show the way.
The eye's a better pupil and more willing
than the ear,
Fine counsel is confusing, but example
always clear.
And the best of all the preachers are the
men who live their creeds,
For to see a good put in action is what
everybody needs.
I can soon learn how to do it, if you'll
let me see it done,
I can watch your hands in action, but
your tongue too fast may run.
And the lecture you deliver may be very
wise and true,
But I'd rather get my lessons by observ-
ing what you do.
For I may understand you and the high
advice you give,
But there's no misunderstanding how you
act and how you live.
When I see a deed of kindness I am
eager to be kind;
When a weaker brother stumbled and a
strong man stops behind
Just to see if he can help him, the wish
grows strong in me
To become as big and thoughtful as I
know that friend to be.
And all travellers can witness that the
best of guides to-day
Is not the one who tell them, but the
one who shows the way.
One good man teaches; many men believe
what they behold.
One deed of kindness is worthy forty that
are told.
Who stands with men of honour learns
to hold his honour dear,
For right living speaks a language which
to everyone is clear.
Though an able speaker charms us with
his eloquence, I say
I'd rather see a sermon than to hear one
any day.—Edgar A. Guest.

FOUR THINGS TO DO.

Help the weak if you are strong,
Love the old if you are young,
Own a fault if you are wrong,
If you're angry, hold your tongue.

A MERRY CHRISTMAS AND A HAPPY NEW YEAR.

Glory to God and on earth peace to
all men. Another Christmas—another
New Year—a year closer to the great
Mass soon to be held by the Grand Coun-
cil at Adam-ondi-Ahman, where the
destiny of this earth will be passed upon
and the rightful rule of Christ established.
Then it will be glory to God on earth and
peace to all worthy men. Thrones will
be cast down and man's rule will come to
an end. It is a Merry Christmas to
those who thoroughly and honestly be-
lieve this and seek to bring about His
righteous rule. All mankind who believe
in Him, just a little, surely signify their
willingness to give Him glory. Even
the great Queen Victoria wept at one
time because she realized her hope was
vanishing—to be able to cast her crown
at the feet of Christ the Lord. We some-
times do not fully comprehend nor realize
what it all means, but Christmas is to be
observed as a great Mass for all mankind
to bless and adore Christ our Saviour
and honour and praise Him. May it be
done with reason and may each man or
woman make up their mind on the com-
ing of the New Year 1935 to be a better
Christian and to love and worship Christ,
our Lord, more than ever before, so that
they may be worthy to participate in the
Grand Council and be counted among
good men and women.

To the readers of Cumorah's Southern
Messenger there goes a wish for a real
Merry Christmas and A Happy and
Prosperous New Year in righteous pur-
suits so that at the close of each there
can be no regrets.—D.

CHRISTMAS—25th DECEMBER OR 6th APRIL—WHICH?

As to the season of the year in which
Christ was born, there is among the
learned as great a diversity of opinion
as that relating to the year itself. It is
claimed by many Biblical scholars that
25th December, the day celebrated in
Christendom as Christmas, cannot be the
correct date. We believe 6th April to
be the birthday of Jesus Christ as indi-
cated in a revelation of the present dis-
pensation below cited, in which that day
is made without qualification the comple-

tion of the one thousand eight hundred and thirtieth year since the coming of the Lord in the flesh. This acceptance is admittedly based on faith in modern revelation, and in no wise is set forth as the result of chronological research or analysis. We believe that Jesus Christ was born in Bethlehem of Judea, 6th April, B.C.1.

From Jesus the Christ, by James E. Talmage.

Doc. and Cov. 20 : 1.

The rise of the Church of Christ in these last days, being one thousand eight hundred and thirty years since the coming of our Lord and Saviour Jesus Christ in the flesh, it being regularly organized and established agreeable to the laws of our country, by the will and commandments of God, in the fourth month, and on the sixth day of the month which is called April.

Doc. and Cov. 21 : 3.

Which church was organized and established in the year of our Lord eighteen hundred and thirty, in the fourth month, and on the sixth day of the month which is called April.

THE MIRACLE.

By Claire S. Boyer.

Into each man's life comes the miracle—

The wonder of manger and star;
But 'tis only the wise men see the light,
And the shepherds who watch afar;

And only the wise men follow its gleam
Through a desert of dusty days,
And the purple murk of appalling nights,
And the terror of Herod-ways;

And only the shepherds hear the song
Of "Glory to God on High";
For their hearts are right with humility,
And tuned to the heavenly cry.

Yet His star is hung for all to see,
And each has the right to bring
The gift of his soul in the palm of his
hand

To the manger that cradles the King.
For to all of the people of East and West
Come the tidings of joy each year,
But few are the shepherds and wise men
With the faith to see and to hear.

Into each man's life come the miracle—
The joy of the Christ Child's birth—
But human love alone can bring
A second Peace to the earth.

Good News from Washington.

1348 Euclid Street, N.W.,
Washington, D.C.,
Port Market,
12th Nov., 1934.

Dear President Dalton,

I have grown hungry for a good old report letter back to my old Mission President; so I am writing one—also I want very much to express my appreciation to my friends in my old field of labour. My thoughts oft travel back to my mission field among my old acquaintances, the trials and sorrows I bore, the happiness I knew, and it all comes back to me.

My heart rejoices that I was privileged to labour in that beautiful land among such a good people. I am truly thankful that I have had the privilege of knowing the Saints, friends and Elders of the South African Mission. I shall always consider those years I spent in Africa as the high lights of my life.

I am working here in Washington in the Department of Agriculture at present; my appointment to the Department of Justice will become effective in the near future. I will have a good position with plenty of room for advancement. I married Effie Nan Berry on 11th August. Mrs. Ellsworth is the sister of Elder Kay Berry. We are very happy and love each other very much.

Recently I was called to the Capitol District of the Eastern States Mission to work here in my spare time.

Our Chapel here in Washington is an achievement of the Mormon people. It is made of Utah marble and is finely decorated inside and out. It is a beautiful and inspiring place of worship.

The Mormon people are keenly appreciated here in Washington. One needs no better letter of recommendation or introduction than the mere mention of belonging to the Mormon church. The fact of being a Mormon is proof enough in many of the departments that the applicant has qualifications and experience enough to qualify for a position. Men who are organizers in the New Deal, study and ask questions about our religion. Once very unpopular, the Mor-

mon church has grown very popular here in the Nation's headquarters. Our chapel last year had an average of forty-nine visitors daily. In evening services the visitors oft-times exceed the members in attendance. A great and mighty work has become a modern day wonder to the people of the world. Mormons in Washington are leaders among the big men of the nation. Society welcomes the Mormon people to its bosom. Our people are commanding the respect of the entire world.

So now, my friends, my prayer to God is: That He will bless and prosper you in your good work. I love and appreciate you for what you are and for what you have done for me and wish from the bottom of my heart I was with you.

Please send me the Cumorah Southern Messenger. I enjoy the articles and the news items very much. One dollar is enclosed.

Sincerely your brother and friend,
RAY WM. ELLSWORTH.
(Elder Ray Wm. Ellsworth.)

(Editor's Note:—Elder Ellsworth has always been a "paid in advance" subscriber to "Cumorah's Southern Messenger" since his release in 1930, and his example is most commendable and his support and encouragement are much appreciated.—D.)

" DOES GOD BELIEVE IN WAR? "

(Continued from page 187.)

Do the saints of God believe in war? They certainly do not like war. They are keenly sorrowful when it comes. They would like to see men and nations forget war and convert their "swords into plowshares." They stand for "peace to all men of good will." In these feelings and attitudes they only respond to the divine qualities that have been developed within them—qualities which the Father has in perfection. But Satan operates among men and will do so until he is bound. He will continue to stir up trouble wherever he can. He delights in causing all possible human miseries. And so long as men yield to him they may continue to experience all the horrors of war. But they must blame themselves for their miseries, and not the Lord.

Honourably Released.

Elder Richard Bradfield Jakins was honourably released from full-time missionary work, 1st December, 1934, after serving the people of this land as a missionary from 7th February, 1933, with the exception of two months, October and November, 1934, when he was given a leave of absence and thence his release. At first it was thought he could only do a few months' mission due to lack of money, but he, with his good and faithful parents, clung on to his missionary work, until finally finances ran so low that he had to take a job at the Geduld M'ne, Springs, Transvaal, 1st October, as a special interpreter in native affairs to replenish the pocket book.

Elder Jakins laboured in Port Elizabeth District for the most part of his mission and had charge of all the work of that and East London District as District President from 9th January, 1934, until he was transferred to Transvaal as President of that District, 3rd June, 1934, which position he held until the time of his leave of absence, 24th September, 1934. He is doing all he can for the work at Springs, and even though his active missionary work is completed, still his spirit is bright and his testimony is ever fresh, and many people of Springs and the Transvaal District will partake of the richness of his teachings and be led by his good example and clear understanding of the Gospel principles to do right and keep the commandments of the Lord.

"How much can I do," is the characteristic mental attitude of Elder Jakins. He hasn't a lazy fiber in his body and with a merry and cheerful spirit he makes the world brighter for everyone he meets, whether they be old or new acquaintances.

He knows what it means to preach the Gospel "without purse or scrip," as his pockets have been empty time and again, but that has made him comprehend the real spirit of a true missionary and more fully apprehend the meaning of the message of the Gospel of Christ and discern

with keenness and fineness the noble sacrifice of our Saviour for all mankind. Thus he has been helped to warm the hearts of the down-trodden and way-faring, the sorrowing and suffering, the doubting and hopeless, the careless and negligent. Those with bright futures, undimmed ambitions and noble ideals have felt the great urge to investigate the Gospel by reason of his kind and unselfish spirit.

Elder Jakins has travelled over this country by foot to do the Lord's good work. He, with Elder Marcus F. Smith, walked from Port Elizabeth to Cape Town, catching rides when possible and depending upon the Lord to act through the hearts of the people to provide for them. He went from Port Elizabeth to Johannesburg the same way and was provided for. Many times he went from Port Elizabeth to East London and return the same way to fill his mission to the people. All this was done because of his desire to honestly serve the Lord under a special calling. Many times he has been foot-sore and hungry, tired and lame, and without food or a place he could claim to lay his head, but he has cheerfully laboured to do his duty as he saw it to mankind and to God, with his companions.

Elder Jakins was converted to the Gospel at The Strand, C.P., and was baptised 14th December, 1930, by Elder C. E. Randall. Since that time he has been threatened and persecuted. Once he went to President Dalton asking for advice and comfort, with tears in his eyes, as his employers gave him notice, for the reason that the people who traded at the store where he worked at The Strand threatened to boycott the store unless this "convert to Mormonism" was discharged. He was told not to worry but to ask the Lord to soften the hearts of the people and his employer. He went away comforted and the next day his employer told him that he would not discharge him under such conditions and that he could have his job just as long as he wanted it. Many of those who threatened to boycott the store and who had persecuted him came to him and apologized for their attitude and asked his pardon.

When Elder Jakins was converted to Mormonism, he was converted to the fact that Mormonism is truly the Gospel of Jesus Christ no matter the name. He saw through it as his friend Gene Stoman, now in Ogden, Utah (and with his wife were the lone Mormons in The Strand) gave him a good example and taught him the truth. The testimony which came to him bridged bigotry and sectarianism and diverted his life from fruitless searching to one of certainty and sureness. It has given to him the joy for which he has been created and will be the inward power which will save and exalt him in the presence of our Father in Heaven, if he will continue faithfully on to a greater fullness and more perfect understanding of the plan of salvation.

To Elder Jakins goes the love of President and Sister Dalton and all his companions who are loathed to part with him as an active missionary, and his many friends and acquaintances will regret that he cannot visit them as he used to do; but the wishes and hopes of all are, that his life will be happy and prosperous and that he may be assured of the thankfulness of many for the good work he has done. To the parents of Elder Jakins goes love and gratitude from many for the sacrifice they have made of this world's goods, in order that their son might fill a mission in South Africa.—D.

— □ □ —

“Inside”

It isn't the big show that you seem to make,
Nor the unnoticed sins that you hide,
That brings happy cheer each day of the year—
But the way that you feel deep inside.
It isn't the way that the world views your aims,
Nor a high reputation, nor pride,
That moves you along with a heart full of song—
It's the faithful “Well done!” from inside.

"There can be no compromise on the part of the Church with error. To the repentant sinner the Church, and we as individuals, have all forgiveness; to the repentant sinner, we open our arms in welcome. But against the sin which he commits the Church must always war."—J. REUBEN CLARK.

Mission News

CAPE DISTRICT.

Elder Morris P. Woolley, District President,
"Cumorah," Main Road, Mowbray.

Meetings held at above address, Sundays, 10.30 a.m. and 7.0 p.m.; Mutual, Tuesdays, 7.30 p.m.; Relief Society and Priesthood Meeting, Thursdays, 7.45 p.m.

A baptismal service was held at Cumorah on the 25th of November, in connection with the Conference. Wilhelmina Harriett Montgomery Hen was baptized by Elder M. P. Woolley and was confirmed by Elder Julian R. Durham. Marie Francis Prinsloo Lucas was baptized by Elder Woolley and was confirmed by Elder Stanford G. Smith. Marie Johanna Kathrina Louw de Bruyn was baptized by Elder Woolley and was confirmed by Elder R. W. Millburn. Hendrick Johanna Lucas was baptized by Elder Woolley and confirmed by Elder H. C. Badger.

President Don Mack Dalton returned from his mission tour on the 23rd of November, and he was very encouraged by the results of Conferences.

On 26th November, Sister Maud Morton, President of the Relief Society of the Mowbray Branch, returned on the mail boat from England after a half-year's holiday in that country. We welcome Sister Morton back and are sure the Relief Society work will be greatly strengthened.

Sister Joyce Engh departed for Johannesburg on the evening of 28th November, after a very enjoyable holiday here in the Cape.

The Cape District Conference was very encouraging to the branches, and those whose reports were good rejoiced over the work which was done, and those

whose reports were low have resolved to better them.

Brother and Sister R. K. F. Dollar, of Port Elizabeth, accompanied by their sons Otto and Robert and younger members of the family, visited Cape Town on their holiday. The members of the Mowbray Branch were strengthened by their remarks in meeting and their enjoyable association.

Cottage meetings, once weekly, have been held in Parow, alternating between the de Bruyn and Louw homes. These meetings are doing the members a lot of good, besides teaching the Gospel to investigators. The Parow members are doing a fine work in spreading the Gospel. The Jakins, de Bruyns and Bibb families are untiring in their proselyting efforts.

Meetings have been arranged every Sunday at three o'clock in the Strand Branch at the home of Brother and Sister Coetzee. On Sunday, the 9th of December, Elder Woolley and Elder Badger attended a meeting at The Strand, which was very inspirational.

The Eerste River Sunday School is continuing unflinchingly, and a fine spirit is always prevalent. Elder Woolley and Elder Badger visited there on the 9th of December, attending their Sunday School meeting and visiting with the members throughout the day.

The infant son of Brother and Sister P. de Bruyn, of Parow, has been very ill, and we suggest that all of us remember this little one in our prayers.

On Thursday, 27th November, the last M.I.A. meeting was held. A good crowd was present. The closing social, in conjunction with the Relief Society, was held on the 29th. Interesting games were played, delicious refreshments were served, and a few short talks were given, among which Mr. Al Goodrich gave remarks on Thanksgiving and Sister Morton told about her trip to England.

Sunday, 2nd December, the three children of Sister Lucas were blessed at the Sunday School in Parow. Johannes Kathrine Lucas, Willie Luther Lucas and Sarah Johannes Lucas were blessed by Elders Woolley, Durham and Jakins, respectively.

Brother Wm. V. Slater made his second swim attempt on 24th November, but was forced to get out of the water when a shark attacked him. He resumed his swim after the shark was driven away but was forced to give up about a mile off the breakwater, due to a strong south-east wind. Because the swim was interrupted by the shark, it would not have been official had he made it.

Mrs. M. C. Slater, mother of Brother Slater, left for Johannesburg on 26th November, after an extended visit at the Cape. We have enjoyed her company immensely, and she will be missed by all.

Saturday, 8th December, the Cumorah baseball team, strengthened by the three new Elders, won their game against the heretofore undefeated Sea Point Cardinals by the score of 11-4.

Sister Moulder, aged sister of the Church, has undergone an operation on her leg and is very ill. Don Park, son of Walter and Lena Park, of Pinelands, has been ill. Sister Littlejohn's little girl has also been ill. We hope and pray that these members will shortly regain their health.

Brother Frank Smith, the Superintendent of the Goodwood Sunday School, and family moved to Parow, thus combining the two Sunday Schools.

We have neglected to announce that Brother and Sister Norman Halse, of Mohales Hoek, Basutoland, are the proud parents of a fine baby boy born 28th August. This is the first boy, and we are all happy for him.

TRANSVAAL DISTRICT.

Elder J. T. M. Wilson, District President,
395, Commissioner Street, Johannesburg.

Meetings held at above address, Thursdays, 8 p.m.; Fridays, 8 p.m.; and Sundays, 10.30 a.m. and 7.30 p.m.

Greetings:—

All Branches of the Transvaal District wish to extend their best wishes to neighbouring Branches, and all Branches of the Mission for a Merry Christmas and a Happy and Prosperous New Year.

President Don Mack Dalton, after holding District Conference and visiting all Branches of the District, left for Durban, accompanied by Elder Bates, Saturday, 17th November.

A baptismal service was held at Ramah, Sunday, 18th November, and three souls were baptised. Bro. Johannes J. Johnson and William W. Davey were baptised by Elder W. O. Taysom. Bro. Hughey Campbell was baptised by Elder Wilson. Confirmations were as follows: 1st, Bro. N. G. Muir; 2nd, Elder Wilson; 3rd, Elder Taysom. We welcome these brethren into the Church.

Sister Hoffman, who is 75 years old, has been very ill for some time. She has now been admitted to the General Hospital, Johannesburg, for treatment. All hope for her speedy recovery.

A Relief Society Dance and Sale of Work was held by the Ramah Relief on the 23rd of November, which proved a big success. American Auctioning of the goods, and the sale of refreshments, helped to raise the financial success of this entertainment. The Liahona Branch can be given a word of thanks for their support and all who so loyally did their duty.

A baptismal service was held at Ramah, Sunday morning and afternoon, the 25th November, and three souls were baptised. Elder R. B. Jakins baptised Bro. J. Lavis; he was confirmed by Elder Wilson. Bro. and Sister Adendorff's two children were baptised and confirmed by Elder Wilson.

We regret to announce the deaths of two of our beloved brethren: Bro. P. J. Steyn, of Waterval, who died suddenly on Saturday, 17th November, and Bro. Edward C. Dry, who was killed on his way home from work in a motor accident on Saturday, 24th November. The funeral services were conducted by Elder Wilson at their homes and graveside. Both were buried at the Brixton Cemetery. Bro. J. P. Brummer, Waterval Branch President, spoke and conducted the service at Bro. Steyn's home in Dutch, owing to the members and friends of the family not understanding English.

The relations and wife of Bro. Dry thank Bro. L. G. Muir for his love and consideration in bringing Mrs. Dry and family from the Free State to attend their father's and husband's funeral. All Branches of the District send their condolence to the families and friends affected.

Elders Strong and Bates arrived at Ramah, Johannesburg, at 3 a.m., after a most eventful journey, without purse or scrip trip from Durban. They both feel thankful that there were hospital kaffirs and huts along the road.

As a result of hard work the Elders and ex-missionary Bro. W. H. Brummer, four people were brought to the waters of baptism at the close of the Mission year. The candidates were Bro. Andrew G. Brummer and his wife, Edna M. Brummer, who were baptised by Elder J. J. Bates, and Bro. Nicolas J. Venter and his wife, Martha M. Venter, were baptised by Elder W. O. Taysom. Also the child of Bro. and Sister Venter was blessed by Elder Bates, and given the name of Marion Yvonne Venter. The confirmation were as follows: 1st, Elder W. D. Strong; 2nd, Elder J. Wilson, 3rd, Bro. N. G. Muir; 4th Bro. W. H. Brummer. The Waterval and Ramah Branches welcome these souls to their ranks.

A closing social celebrating the closing down of the Auxiliary Organizations for the purpose of the vacation was held at Ramah, 30th November.

Bro. and Sister R. K. F. Doller, their four small children and Otto and Robert, from the Port Elizabeth Branch, arrived in Johannesburg, Sunday, 2nd December. They spent a few days attending the meetings, sight-seeing and visiting the members of the Church. They all left for Cape Town by train on Wednesday, 5th December, where they will complete their tour of the Mission.

Elders Wilson and Wayne D. Strong, District President and Mission Field Man respectively, made a special tour around the Branches of the District, getting all Branches fully officered.

On Saturday, the 8th December, a baptismal service was held at Ramah Hall, and Sister Gwendaline J. Stephens was baptised by Elder J. Wilson and confirmed by Elder D. Strong. Sister Stephens feels happy she has become a member of the fold of Christ, and she is welcomed into the Church.

The Boksburg Branch feels happy to have Bro. and Sister Adendorff in their midst, and also for the baptism of their

two children. Bro. Hancock, who has been Branch President of the Boksburg Branch since its inauguration, with Bro. Hellon as 1st Counsellor, were released with a vote of thanks, and Bro. Cecil W. P. Cook, who has moved to this Branch and who was the former 2nd Counsellor in the Branch Presidency of the Ramah Branch, was nominated and set apart by Elder W. Strong as Branch President of the Benoni-Boksburg Branch. Bro. Hancock was set apart as 1st Counsellor by Elder J. Wilson. Big things are expected from Boksburg and Benoni.

The Pretoria Branch has been ably led by Branch President R. P. van Rooyen since its inauguration, and now has been fully officered with Bro. H. Dunning as 1st Counsellor and Bro. Dieperink as 2nd Counsellor, with Bro. Alwagie as Branch Clerk.

Brethren be faithful in the Lord's work. The Lord never gets into debt to any man.

A big and most successful dance was held in the West End Hall, Pretoria, by the M.I.A., Friday, 23rd November. This large hall was filled to its capacity, and all enjoyed the evening. Congratulations, officers of the M.I.A., and others who helped.

The Springs Branch welcomes into their fold Bros. J. J. Johnson, Bro. W. Davey, and Hughie Campbell, who were baptised at Ramah, Johannesburg, 18th November; also Bro. J. Lavis who was baptised by Elder R. B. Jakins on Sunday, 25th November. A hearty welcome is extended to you all.

Sister M. E. Vice, Supervisor of Primaries in the Transvaal, visited Springs on Wednesday, 5th December, to officially close the Primary for the year. Sister Vice brought some of her stalwarts with her, and delighted the children of the Springs Branch with their excellent little plays; also with nice sweets, etc. Thank you, Primary mother.

District President Elder J. Wilson and Field Man Elder W. Strong visited Springs, 9th December, in connection with the new hall that has been selected by the Branch Presidency. A thorough investigation was made. Springs Branch eagerly await the decision of the authorities at Cape Town.—J. W.

PORT ELIZABETH.

**Elder A. E. Clarkson, District President,
3, Cuyler Street, Port Elizabeth.**

Services held at Mechanics' Hall, No. 9, Donkin Street, Sundays, 10.30 a.m. and 7 p.m.; Wednesdays, 7.30 p.m.

As the curtain falls on 1934, placing it among the host of "yesteryears," we witness various items serving as winding-up events to the activities of P.E. District. The items represent some of the many means and methods employed by the Church to accomplish its purpose, which is to establish a living testimony of the truth of the Gospel of our Lord Jesus Christ—a testimony which enters into the lives, activities and life habits of its adherents.

The first item of the month being the presentation of the lantern lecture to a group of interested friends in the homes of Mr. and Mrs. Newton and Sister Mobbs.

On 19th November, another method of preaching the Gospel was put into effect in the form of a hurried hitch-hike trip to East London by District President A. E. Clarkson. East London members and friends were found well and apparently happy with the new organization affected there recently. One interesting thing to note was the commencing of weekly cottage meetings at the home of Mr. and Mrs. Bossoe by Branch President C. H. Jubber. Power to you, Brother Jubber and East London District.

On 21st November, a visitor—yes, a permanent visitor, put in appearance at the home of Bro. and Sister Koyakiewicz—a fine baby boy. On the following Wednesday he was blessed and given the name of Michael Marcus by Elder A. E. Clarkson. P.E. says, "Welcome to you, Michael."

Four days following Michael's arrival, his "Big Brother" Edward Paul was baptized and confirmed a member of the Church by Elder John M. Bailey. We welcome you, Bro. Edward, as a full-fledge member of the Church.

"... Seek diligently to turn the hearts of the children to the fathers and the hearts of the fathers to the children." Although our most concentrated efforts

were tardy according to prescribed mission schedules, P.E. members and friends feel that efforts in this regard were not in vain. As proof for this we have only to consider the large crowd that attended the presentation of the geneological plays on Sunday, 25th November. Many spoke highly of this Gospel principle and some expressed a desire to assist in its fulfilment.

28th November saw the most successful event of the year brought to a climax. It was the Grand Concert and Dance sponsored by the M.I.A. and Sunday School organizations and conducted by Bro. O. T. Keats. A record crowd of over 100 was present and all seemed to enjoy and appreciate this splendid evening's entertainment. To members and friends, participants or otherwise, who assisted in making this affair a success, P.E. District extends most sincere thanks and may God bless them.

At a baptismal service held at North End Beach, 30th November, Arthur Eric Roberts was baptised by Elder A. E. Clarkson and confirmed by Elder John M. Bailey. The hand of fellowship is extended to Bro. Arthur.

... and who said a dollar wasn't worth a pound (£)? P.E. wouldn't exchange their dollars for any amount of pounds. This value has been more clearly realized since the departure of Bro. and Sister R. K. F. Doller and family on 28th November for a two weeks' tour of the Union. P.E. wishes them a happy holiday, but at the same time are hoping for their speedy return.

As value in one sense means "to have in high esteem," P.E. members and friends, let us do just that to the Gospel. VALUE it by living it. Living it entails everything in it. Living example is one of the greatest means we have of accomplishing the purpose of the Church.

BLOEMFONTEIN

**Elder C. B. Spear, Branch President,
183, Monument Road, Bloemfontein.**

The semi-annual conference of the Bloemfontein Branch was held on 20th November, 1934, with Mission President Don Mack Dalton in attendance. The

Authorities of the Church were sustained and reports were received from the auxiliary organizations. A fine spirit was present, and all those present were benefitted immensely.

On 5th November, Primary Association held a Guy Fawkes party at the home of Branch President Clarence B. Spear. Forty-four adults and children were in attendance. A Guy, twelve feet high was burned, and fireworks and refreshments were bought and enjoyed by all.

DURBAN, NATAL DISTRICT.

Elder H. J. Trestrail, Branch President.

Meetings held at Perla Siedel Studio, Buchanan Building, West and Russel Streets. Sunday School, 2.30 p.m. Evening Service, 7.30 p.m. Priesthood and Relief Meetings, Wednesdays, 7.30 p.m.

Conference was held on the 18th of November, 1934. President Don Mack Dalton was in attendance. Elder John Judd Bates and Elder Wayne D. Strong were also present.

THE Hardware House

HAMILTON & DUNCAN

Main Road - - Mowbray

Phone 6-1368

Buy Your Milk from

Hayes' Dairy

"CUMORAH DOES"

CLEAN--FRESH--PURE

33 William Street, Mowbray

Ladies' and Gent.'s Tailors and Outfitters

The Last Word in FINE FABRICS and SMART STYLES

J. LIZERBRUM & SON,

46, Main Road, Mowbray

Phone 6-2942

Logan's for all Sporting Equipment

We specialize in TENNIS and BASEBALL EQUIPMENT

LOGAN'S SPORTS (Pty.) LTD.,

114, ADDERLEY STREET, CAPE TOWN

Phone 2-9524

Phone 5-1416 for "ENTERPRISE" POULTRY FOODS

GARDEN FERTILIZERS for all purposes
BEST UTRECHT COBBLES and WOOD

F. LINCOLN LEAK (Pty.) Ltd. P.O. Box 10, Observatory